

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Arise ye, and let us go up to Zion, unto the Lord our God."—JEREMIAH.

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Price One Penny.

"TO BE OR NOT TO BE."

(From the Deseret News, Feb. 6th, 1867.)

Utah is about to present her petition again for admission into the family of States as the State of Deseret. On what grounds that petition can be justly rejected we confess entire ignorance. The Constitution of the State of Deseret has been pronounced by the best statesmen in the national Council, who are not by any means among those who are favorably disposed towards us, as eminently republican, and in strict conformity with the Constitution of the nation. As amended, it extends the right of suffrage to every citizen, irrespective of color. In this respect its breadth of liberality is equal, if not superior, to the constitution of any other State in the Union.

The ability of the State of Deseret for self-government is beyond question; for as a Territory, when much less able than now, we have had to govern ourselves in the face of opposition, mis-government, and incapability from those who were sent here to govern and administer justice. Financially, to-day, Deseret presents a treasury which any other State or Territory in the Union would be proud of,—free

from debt, and with a balance in the Treasurer's hands. And, while our finances are in so prosperous a condition, we have, unaided by the General Government, advanced the real and permanent development of this lately barren wilderness, to a degree which our gold and silver producing neighbors, with aid from capitalists and large governmental grants, can show nothing to equal under the circumstances. Education has been fostered; works of art conducive to our prosperity have been executed; immigration has been encouraged and assisted; Indian attacks have been repelled and their ravages prevented; peace has prevailed within our boundary lines, except the Indian difficulties referred to; and the industry of our citizens has fed thousands in the surrounding Territories.

Every Constitutional requirement, demanded of Territories who seek admission as States, has been complied with. The law of custom which has prevailed, in the admission of such States, is honored. Our population is sufficiently numerous. And while in every Territory asking the right of

self-government, there are many who, from various causes, oppose the claim, the few who do so here are so far in the minority, that their expressed opposition is not entitled to a moment's consideration, when the voice of the great majority is weighed and recognized.

Then, the Constitution of the State of Deseret is in harmony with the Constitution of the nation; our population is larger than that of other Territories, which have become States; we are perfectly capable of self-government; we are at a great distance from the seat of the General Government; the members of which have but few opportunities of ascertaining our true requirements, and are exposed to be misled by the interested statements of unscrupulous men who have pecuniary motives for misrepresenting us; our citizens are noted for being orderly and law-abiding, characteristics which mark all agricultural communities; and we ask the right of self-government, a right which has never been denied to any other Territory with the same population and capabilities, whose constitution has harmonized with that of the nation. Why should that right not be granted to Deseret?

Though it is contended by some of the ablest jurists that Territorial governments are in their very essence and character opposed to the spirit of the Constitution, and incompatible therewith, we will not stop to argue the point. A Territorial government has been extended to us for years. We now ask to change it, and adopt one, the legitimacy and constitutionality of which cannot be questioned. Have we not the right to so ask? And is it anything but a simple act of justice that we should obtain it?

It may be urged that plurality of wives is an objection to our being admitted as a State, because it is an institution not recognised by any other State. Without entering into a question which has been treated on at length in our columns not a great while ago; without again showing the plain and indisputable truth, that honorable marriage is in all countries and under every circumstance superior to illicit sexual communion; without doing more than saying that the doc-

trine is a vital part of our religious faith, having holy aims and noble ends in view, we will present a point for consideration that is highly pertinent to the question and the occasion. Is it not the proud aim of every American statesman, and the hope of every American citizen, that the form of government under which we live should be extended world-wide, until it wields universal dominion? If that object and that hope were realized, would our statesmen in extending the starry folds of our national flag over the four-fifths of the human family who are polygamists, *compel* them to abandon the practice, and enforce a condition which the Constitution bequeathed us by our fathers never demanded? or would they permit them to enjoy the full liberty guaranteed by that instrument?

The question may seem far-fetched and very hypothetical; yet it is not so much so as might be supposed at first glance. The Pacific slope has a large and largely increasing population, direct from polygamous Asia. Their mummeries of worship they are permitted to enjoy. The connecting link between free American institutions and Chinese idolatry is forged. The right of suffrage is being extended to them. They bring here with them their peculiar notions and ideas. Their children, born on this soil, and having those notions ingrafted upon their minds, grow up American citizens. Will they become sufficiently numerous to control the vote of a State,—say California? It is within the range of probabilities. Should they do so, and extend the polygamy of Asia there, could Congress constitutionally interfere to prevent them? But to carry the idea further. We talk of annexing Canada, and throwing a protectorate over Mexico. Will the destiny of the nation stop there? No; its course is onward, ever onward if its statesmen do not call up storms of political strife beneath the fury of which the barque of State will be shattered. Japan and China, long buried in exclusiveness, have opened their ports for commerce with us. The exclusive spirit of ages is disappearing before the progress of this great Republic. There is nothing utopian in

the thought that American institutions will yet hold dominance in those distant regions. Can the inhabitants accept our Constitution and remain idolaters? Certainly. Can they do so and remain polygamists? Why not? In five years, with the Pacific Railroad completed, China and Japan will be in closer communication with Washington than London was fifty years ago. The growth of liberty among the teeming millions of Asia is only a work of time. Is our Constitution sufficiently liberal to embrace under it people of every shade of color, with every form of religious faith, Christian, Jew, Mahommedan, Hindoo, and Pagan? Such was the design in framing it. Must all those vast nations be compelled to change the form of marriage, hallowed to them by the traditions of many centuries, and accept the monogamy of Christendom, with the social sin which has ever accompanied it, before they can enjoy that liberty? even though they should in all things respect the rights of their fellow beings.

Sneering at our hypothesis will not meet the point. True statesmanship does not alone legislate for the present. It looks from the present to the future; and to the consequences which the acts of the present will have on the generations of the future. Here is an argument worthy the consideration of every intelligent mind in the nation.

The question of the extension of our free institutions, or their restriction within narrow bounds, is opened by it. Even the amount of freedom which may be enjoyed under those institutions is brought to issue. We have given freedom to the slave. As a nation we have declared that the bondman suffering involuntary servitude, shall stand forth emancipated, free, disenthralled. We raise him from the degradation of a dark slavery to the dignity of American citizenship. We give him the right to say who shall govern him, and how he shall be taxed. Nay, we open the path of honor to him, and bid him aspire to the highest position. We offer the same rights to citizens of every shade of color. But should some of those citizens invite their Asiatic friends to come here for the purpose of remain-

ing permanently, shall bigoted prejudice and narrow-mindedness step in and say, "You cannot come unless you sunder your domestic ties, cruelly desert part of your family, and bring here but one wife, or bring all and prostitute all but one?"

Gentlemen, honorable members of Congress, the solution of this question is easy, and it is in your hands. Here is a community who believe in Christ, worship God, accept the sacred Scriptures, and practice that patriarchal order of marriage which God has approved, blessed, and commanded. We are qualified to become one of the family of States. Extend to us that right, and proclaim to the world, that monogamist and polygamist, white, red, or black, Christian, infidel, Jew, and pagan, can all enjoy here the blessings of liberty and freedom, if they will uphold the Constitution of our country, and extend to all others the same inalienable rights which they enjoy themselves.

Upon this subject the *Salt Lake Daily Telegraph* of Jan. 29, 30, & 31, says—

THE GREAT OBJECTION.

There is one great difficulty in saying anything in the defence of polygamy, and that is, that nobody ever brings forth any sound argument against it. Just boil down all that has been said against plural marriage, and you get this result—either the arguments offered apply to the abuse of that institution, and therefore will as well apply to any sort of marriage except in degrees, or they are of such a transcendental character as to all fly off in a vaporous condition, when tested by the fire of truth. They are altogether too ethereal to have any application to real life in this matter of fact lower world. We have never yet met with the first argument, worthy to be called such, in all that we have read against the system of plural marriage, and this we can say utterly independent of the question whether we personally have any prepossession in favor of the system or not. For what is polygamy to us, or monogamy either, only so far as we are convinced that either system is good, and for the benefit of mankind, individually and collectively? That

is all the interest we, or this community, have in either system, and so long as we have the spirit of manhood, we can do no other than abide by our convictions.

If there is any real backbone to the objections urged against Utah entering the Union because of polygamy, it must be because that system is alarmingly injurious to somebody. Whom does it injure? Does it injure the race by an unnatural union of the sexes, or use or abuse of either sex? Not in the least. Nobody would be so foolish as to raise that plea, because all natural laws are opposed to it.

Are the men who are polygamists injured by it? They do not complain, and if they are perfectly willing to husband and provide for as many women as choose them for husbands, and to be fathers to all the children of those women, who is hurt thereby?

Are the wives of polygamists injured? Wherein are they hurt? Have they not the same privilege of being respected as honorable wives and mothers as any other women have? It is their own free will and choice to become wives of polygamists, and why should they complain of having their own way? For our part we think polygamy is a mighty fine thing for the women, and we will tell you why—in the first place, it insures every woman a husband, which monogamy does not; in the second place, it gives them the privilege of getting a good husband, which monogamy frequently does not, the latter system granting to many, only Hobson's choice; in the third place, it gives a woman the privilege of having the man whom she would prefer of all others, if she can persuade him, and monogamy often prevents such a desirable consummation. How, therefore, the women who are married to polygamists can be injured by it, we cannot conceive.

Does polygamy injure the children of such union? How can it? They have fathers and mothers, honored and respected by the community, which lots of children in the monogamic world have not, and as to the fathers of some of these latter it would puzzle a Philadelphia lawyer to designate them.

It may be urged that polygamy in-

juries the men outside this Territory. How? If their monogamic system is so far superior to the polygamic system of the Mormons, don't you think the women will find it out? You are not fearful that all the women of all other Territories and States will want to come to Utah and be married to we polygamists, are you? And if all the women in your monogamic regions should want to come here to marry we polygamists, you would not want to forcibly detain them, would you? You would not want to make the women in your country marry monogamists against their will, would you? If that is what you mean, slow as we are to wrath, sure as old Connecticut our blood would warm and we should show fight.

It may be said that polygamy in Utah is injurious to the women outside of this Territory, but we cannot see how. We should rather think it benefited them, for, if the men in Utah take a large share of wives, does it not leave all the more room for choice for the women outside of Utah? We should think it did, we should think it made so many less rivals for the hands of the men elsewhere, and how that could injure those women we fail to see.

It may be said in a general way that polygamy is distasteful to men and women. Perhaps it is, but so are gin and bitters, yet many people consider them healthy and highly beneficial to take. But polygamy is not distasteful to either men or women when practised in a proper spirit, and for the purposes for which it was ordained, and why it should be made an objection to Utah becoming a State, is one of the mysteries of the latter days.

ONE OR T'OTHER.

We have frequently endeavored to find out a real, good, substantial, pithy objection to the admission of Utah into the Union of States, and during the past few days we have redoubled our diligence and care in that endeavor, but all to no purpose. We cannot find a single objection that is worth the paper it is written on, the ink it is written with, or the breath expended in uttering it. All the objections which we have seen to such a just and

desirable movement, resolve themselves into what one of our distinguished Elders is pleased to term "fried froth," without any brown stout, or anything stout, or anything tangible at all as product or residum. The strongest objections which we have seen, heard, or thought of, we have considered, and we have shown that there is "nothing in them." We therefore have a right to expect that our present honorable Congress will admit Utah without delay, no longer procrastinate that simple act of duty and justice.

* * * *

There is one point which it may be useful to state briefly, a point which many people appear to misapprehend, and that is, that polygamy is marriage, plural marriage, and that monogamy is marriage, both are marriage, equally honorable and virtuous, and both in opposition to promiscuous and unhallowed and corrupt union of the sexes. The chief difference is, that one system goes further and is more effective than the other, and herein is a notable virtue of the polygamic system. Very frequently monogamy, by restricting one man to one wife, is the direct inducement of ill-starred matches, prevents many women from being married at all, and thus is a fruitful cause of adultery, prostitution, illegitimacy, and the whole train of evils of that class. Consequently, in all monogamic countries, those evils prevail, and to such an extent that statesmen, philosophers, and preachers, are alike utterly at a loss for a remedy.

Polygamy, like a good genius, comes to the rescue of the helplessly corrupt nations. How? This way. By giving women liberty to marry the men they choose, if the desire is mutual, every woman obtains a protector, the protector she desires above all others, and thus the sources which feed corruption are dried up, for woe to the man who defiles his polygamic neighbor's bed.

Monogamy leaves a host of womanhood unappropriated legitimately and honorably, and many of these unmarried women become comparatively easy prey to the unscrupulous of the other sex, until corruption becomes so common as to be winked at in even the "best society," instead of promptly

receiving the proper death punishment.

When all is said and done, the matter resolves itself into this simple statement—in the admission of Utah into the Union, Congress has to choose between marriage and prostitution. In all the monogamic Territories prostitution prevails. In polygamic Utah it does not. Consequently experience teaches that Congress by its action will manifest whether it prefers Utah with prostitution, or Utah with marriage. The choice is before Congress and must be made, sooner or later. That is the gist of the question, and should be carefully considered and acted upon. As for our citizens, they chose the good part long ago, and we very much doubt whether any mortal power can take it from them.

CANNOT YOU RENOUNCE IT?

For a time past it has been the experience of various members of this community who have been doing business with parties outside of the Territory, to receive from them the earnest interrogatory—"Can you not renounce polygamy?" The query evidently has been induced by apprehensions of terrible times to come, through the efforts of certain parties to set the Federal government and the inhabitants of Utah at loggerheads.

It is very satisfactory to know that the business portion of our community is so much esteemed at a distance, as to induce such friendly concern for the welfare of our citizens, and such desire to remove all cause of difficulty. Many of the distant friends of Utah, however, have not had so much experience in "difficulties" of this kind as many of our citizens have, or they would not be so very much concerned at the present prospect of difficulty, or the result thereof. We may comfort our friends somewhat by essaying to calm their fears. Let not their hearts be troubled as to the terrible things sought to be brought upon the people of this region, for such persons sought to persecute the prophets and decent people in all ages, yet truth lived. In the history of Mormonism there always has been something terrible and exterminating about to happen, yet Mormonism and the Mormons still

live and prosper, and we expect they will survive the current prospects of difficulty—of course they will.

* * *

However, as to the question, cannot our citizens renounce polygamy? It is just the same sort of a question as might have been put to Gallileo, could he not renounce the theory about the earth turning round the sun? Or the ancient Apostles, could they not renounce their doctrine concerning the Redeemer, lowly born, crucified, and risen? Or any other apostle of religious, scientific or other class of truths, could they not renounce their favorite theories? Could not Franklin renounce his electricity theories, or Watt his steam theories? These questions are all of a sort, and all admit the same kind of answering.

Polygamy is not dependent on the Mormons, nor are they upon it. It is not responsible for them, nor they for it. The system of plural marriage is a divine institution, a true and life-giving system, made known from the heavens, and practised by the people of God, as well as by those who know nothing of Him, for thousands upon thousands of years. Faith in the principle and the practice of it when and where necessary, are just as incumbent on the people as faith in and the practice of any other divine truth. The rejection of one truth is sin just as much as the rejection of another.

So far as the people of this Territory are concerned, they believe and

practice polygamy, not because any other people did or do, or did not or do not the same thing, but because it is a part of the law of God to them. If the Great Jehovah were to make known to them that he wished them to discontinue the practice of polygamy, those of our citizens who now are foremost in the observance of this doctrine would, with corresponding alacrity and faithfulness, cease to observe it, but until such shall be the case, they cannot relinquish the doctrine and remain acceptable before God.

Let us ask our friends how they would regard our people, if they, convinced that polygamy were a part of the law of God incumbent on them, were to weakly renounce it through fear of the threatenings of puny man, and most of all, of such specimens of the race as many politicians are? What account of their stewardship could our people render to their Father in heaven, if they were to abandon his truths at every breath of powerful or popular disfavor? They would be unworthy of the regard or esteem of either God or man. Better, far better, for them to abide in God's truths and risk the consequences. By so doing they will win and retain the favor of Heaven, and the fellowship of the illustrious and worthy of our race in all ages, and having these blessings secure, they can afford to risk the bad will and vaporous threatenings of the rest of mankind.

IMPORTANT GATHERING OF THE LATTER-DAY SAINTS.

MESSRS. BRIGHAM YOUNG AND RICHARDS ON POLYGAMY.

(From the Morning Advertiser, April 8th, 1867.)

Sunday was a great day with the London "Saints," it being their 37th anniversary, which they celebrated at the Music-hall, Store-street, Bedford-square. Brigham Young, jun., was present, with the latest news from "home," he having recently arrived from Utah. There were in attendance also several of the apostles who are shortly to leave our "Babylon" for their "holy city."

The morning proceedings were

chiefly confined to receiving reports from the elders and teachers of the London district. In the afternoon the hall was full, when Mr. Brigham Young presided, surrounded by about 40 apostles and elders. The chief speaker was "apostle" Mr. Orson Pratt, who asked the "saints" to "sustain" the several officers whom he mentioned. He said their church was not of human invention, but formed by direct revelation. It was

not a succession of the priesthood of the Romish Church nor of any Protestant denomination. Mr. Joseph Smith was first called to the important office in 1830, on the 6th of April, 37 years ago yesterday. The "church" then was only six in number; but under his organization it grew from year to year. When he was taken away, Brigham Young was called by revelation, by name, to succeed him, and he was still persevering in his mission, though between 60 and 70 years of age. He (Mr. Pratt) then asked the "saints" if they were willing still to abide by Mr. Brigham Young's counsel, and sustain him as their revelator, president, and prophet throughout the world. This was answered by a numerous show of hands, as were the appointments of Messrs. H. C. Kimball and D. H. Wells as his first and second counsellors. The twelve apostles were then "sustained," whose duty it is to preach the gospel throughout the world. Mr. Brigham Young, jun., was elected as the president for Europe.

In the evening Mr. Franklin D. Richards, who was fresh from the "mountains," spoke at some length in defence of polygamy. He alluded to the condition of society generally in Europe and America, and said the whole fabric was melting down, being rotten with vice and immorality. In London alone there were 80,000 abandoned females, and in New York 40,000. The bishops, the clergy, and the Ministers of State, were at a loss to meet what they pleased to call the "social evil," and pointed with scorn to the Latter-day Saints because they had the audacity to believe in polygamy. They did believe in it. He contended polygamy was supported by Scripture as well as by expediency; but he was aware that a man could not take a number of wives into his house, and that home be a perfect heaven, unless high and holy principles reigned there. It was the duty of "elders" and teachers to warn the "saints," and teach them touching such matters. First, they must get up from this Babylon to their mountain home. No city was so virtuous in the world. There they were building up a kingdom based on lofty prin-

ciples, where virtue was admired and matrimony guarded. He was many thousand miles from home, and he had left his wives and daughters behind, who would be safer in no other city in the world, for there was no other place where the marriage vow was so revered. He left them confidently, as he could leave them nowhere else. There the desecrator of virtue knew he would be followed by the arrow of death; the judgment of God was after him. But he was well aware polygamy could not exist where the people were not prepared—those whose hearts were not influenced by high and holy principles.

Mr. Brigham Young, jun., said it gave him great pleasure to be present to assist in building up the "saints," not that he was privileged more than others might be if they would seek for "light." It was said they (the "saints") were an exclusive people, to the condemnation of all others. That was wrong: they saw good in many sects in England as well as in America, many of whose members were living up to the "light" that they had in them. Saints first saw the "light" guiding them. See the progress they had made. He arrived "home" in October last. When he reached that peaceful place, he found a people not to be equalled on the earth, who were living virtuous lives such as were commanded by the Almighty. It had been said that the gospel as it had been preached in England for centuries, was throwing a flood of light throughout the world; but he at great length denounced Christianity in all its forms. The question of polygamy was little understood; people talked about it as if it was the starting point with the "saints." It was the same as to put a boy at once to read Cicero, or to the middle of arithmetic, instead of putting him to learn his alphabet. Many of the "saints" were strongly opposed to it when they first started in pursuit of truth. They could not learn all things at once. Polygamy was a part of their system only suited to a mature understanding. Mr. Young concluded by thanking the "saints" for their kind support.—The proceedings then closed.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 20, 1867.

THE event of the season—the great Exhibition at Paris—was opened to the public on the first day of this month. Although at that time it was in a very unfinished and unsatisfactory condition, it was declared open by his Majesty the Emperor. Since that time, extraordinary efforts have so forwarded the unfinished portions, that in the language of the *Times'* correspondent of the 10th instant—"The Exhibition may now be described as in working order, and before the week is ended, nearly every section of the building will make a show with some pretensions to completeness."

On that date President Brigham Young, jun., and lady, after having attended the Conference in London on the 7th, left that city for Paris, he having been elected and commissioned, by the Legislature and Governor of the Territory of Utah, Commissioner to the great Exhibition, to place on view the products, natural and artificial, of that singularly interesting portion of the earth—the Great Basin of North America. Twenty years ago it was a desert wilderness, occupied by Indians, wolves, crickets, and grasshoppers; to-day it is the area of a hundred towns, occupied, as variously estimated by Congressmen, at one hundred and twenty-five thousand to one hundred and fifty thousand inhabitants, and having for their moral status an elevation far above that of either State or Territory in the Confederation. It is interesting and singularly befitting that Utah should be represented among the assembled Commissioners of nations—having worked her own way and made her mark in the world, she deems it better to represent herself, than to be *mis*-represented by others. We understand it is Commissioner Young's intention to have on exhibition an extra bound copy of the Book of Mormon in the various languages into which it has been translated and published, with other standard works of the Church.

We are often asked the best means of forwarding parcels, or packages of goods, to friends in Utah, &c. In answer to which, and similar questions, we reply, that except in cases where some particular article is required, which cannot be purchased there, it is better for persons who wish to forward favors to their friends in Utah, that they send money instead of goods. Since the late war, the United States Government has greatly increased the Custom Dues on nearly every class of goods imported into that country, and on many articles so much as amounts to more than their first cost, with a view to render the importation of such articles prohibitory; the consequence is, the purchase, the carriage, and the Customs, often amount to more than the same

articles would cost there. Persons wishing to do so, can remit money through this office to their friends in Utah.

RELEASES AND APPOINTMENTS.

Elder Nathaniel H. Felt, President of the London District, and Elder William S. Warren, President of the Sheffield District, are released from their present fields of labor, with the privilege of returning home this season.

Elder Charles W. Penrose is released from the presidency of the London Conference, and is appointed to labor in the MILLENNIAL STAR Office, at Liverpool.

Elder Griffith Roberts is released from the presidency of the North Wales Conference, and is appointed to preside over the London Conference.

BRIGHAM YOUNG, JUN.

} President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.

DEPARTURES.—Elders Robert N. Russell, Anson V. Call, and Joseph G. Brown, embarked on board the steamer *City of Baltimore*, on the 10th inst., for New York. These brethren have labored faithfully during their missions in England, and return with the approbation and blessing of the Presidency here.

Elders Samuel Carlisle, of Liverpool, and David Heaps, of Preston, also went out on board the *City of Baltimore*.

THE GREAT FRENCH EXHIBITION.

(From the Times, April 11th, 1867.)

PARIS, Wednesday, April 10.

Notwithstanding the backwardness of some of its departments, the Exhibition may now be described as in working order, and before the week is ended nearly every section of the building will make a show with some pretension to completeness. The exhibitors are all working with a will, for this is the critical week. The juries are assembled; hour by hour they pass from stall to stall, and as the decree has gone forth that they will make their awards on Monday next, the exhibitors are obliged to be ready, if they would not forfeit their chance of honorable mention. And now at last, as the arrangements make progress, a visit to the Exhibition becomes a pleasure. One has thousands of interesting objects to look at, without being pushed about by busy car-

penters, without being smashed by heavy packages dropped at one's feet, without wading knee-deep through straw and rubbish, without being smothered by the dust that used to rise before countless besoms, without being stopped at every other turn by inexorable policemen.

There must be a great deal to see, for there are no less than 45,000 exhibitors. Year by year, these Great Exhibitions have become more and more important. The first Exhibition of all had the immense advantage of novelty. Therefore it made an impression and had a fame which no succeeding display of the kind has been able to approach. But the number of exhibitors in the Crystal Palace of 1851 was under 14,000. In each successive competition, the number of competitors has increased, and the

show of works has likewise grown in strength. At Paris in 1855 there were 24,000 exhibitors; at London in 1862 there were nearly 29,000; and now, at this vast concourse of all nations, we find as many as 45,000 in the race. One hears on every side, "This is the last of the Exhibitions—or, at least, for many a long year there will not be another." No wonder; for, besides that these great shows follow one upon another with irritating frequency, they have at last grown to such prodigious size as to be almost unmanageable. They are crushed by their own weight. Here, moreover, is an Exhibition in which not only are the competitors prodigiously multiplied, but also the objects of competition are more numerous and more complicated than ever. There is a horse show, a cattle show, a poultry show, a grand international dog show, a ploughing match, a show to illustrate the whole history of labor from the beginning of the world—if the record can be made to extend so far back,—a show to illustrate the physical and moral condition of the people. There is a competition of eating-houses of all nations all round the building, so that a visitor may be able to judge whether he most approves a French, or an English, or a German, or a Russian, or a Spanish, or an Italian, or a Turkish, or a Chinese dinner. I believe that at one time it was intended to make an exhibition of missionary labor. Bosjesmen and other savages were to be exhibited as specimens of the skill by which the raw material of humanity can be manufactured into a civilized product. There is, of course, no limit to the subjects of competition. Where are we to draw the line? Why should we not have a sort of Eisteddfod? Why not a contest of musicians? Why not of poets? The only reason why a great international horse-race is not included in the gigantic struggle, is because such a race is supposed to exist already. The Grand Prix de Paris is the greatest prize of its kind in the world, and it will be run for, as usual, a few days after the Derby.

Even if the weather had been favorable, it would have been a matter of extraordinary difficulty to get such an Exhibition into order all at once; and

certainly those who desire to see what will, perhaps, be the most memorable characteristic of the spectacle in the Champ de Mars—the display outside the building in the park—must not come to Paris in the ensuing holidays, but had better defer their visit till the middle of May. Nevertheless, those who come over in the Easter vacation will find more than enough to repay them for their pains. I have said that a visit to the Exhibition has now become a pleasure. The chief drawback to this pleasure is that the Imperial Commission has not yet deemed it right to provide visitors with seats. One has to trudge on from case to case without much chance of a rest, unless one goes outside the building to one of the restaurants. I have seen ladies toiling about, too much interested to go away from the thousand of rare and beautiful objects to be seen, and yet too weary to look at them with the attention they deserve. In their exhaustion, perhaps, one of them rests her elbow for a moment on the case or on the pedestal where the objects are shown. Up comes an attendant and tells her that this is "forbidden." She looks wistfully round for a seat, but in vain. She remembers, it may be, that seats are usually to be found in picture galleries. There are the great French picture galleries, crowded with visitors—but they have not a single seat. The lady goes off in despair to some benevolent exhibitor, and asks for leave to sit for a minute on an empty packing case. There is nothing, therefore, of a lounge as yet in the Exhibition; and most of the visitors belong to that hardy class of sightseers who make a business of pleasure—who accept all the fatigue of sightseeing, not so much for the immediate pleasure of it, as in order that they may attain the subsequent pleasure of saying that they have seen the sight. It is a great fact about Exhibitions, however, that people soon get tired of looking at the objects, but they never get tired of looking at each other; and the success of an Exhibition to a large extent depends on its power of ministering to this social tendency. We see faces that we should like to see again; ladies no doubt like to see the front as well as the back

view of some brilliant costume; we hope when we turn to have the chance of talking to some acquaintance who now as we pass him, cannot be disturbed. There is no promenade in the present Exhibition—no great hall where people can congregate, form into groups, or saunter to and fro. There is no compulsion exercised. People can go where they like, and stay where they like. But the building is constructed with a view to circulation, and all the arrangements of galleries and pathways tend to produce circulation. You go round, and round, and round the building in one circle or another. If you are tired of one circle, you go into the next, or, like the hyæna at the Zoological Gardens, if you are tired of making the circuit one way, you turn about and make it the other. No chance of seeing a man twice in this building. If your friend has passed you, he has passed like a ship at sea—you will never see him more. He has gone off to gyrate in ceaseless circles of which you have no conception. Alas for the fond youth who in one of these encircling galleries may fall in love at first sight with some fair face. He will never see that face again. Away goes the damsel in her orbit. The fond youth may follow her, but he will never meet her.

You will desire to have some information as to the number of persons who visit the Exhibition. On this head you will seek in vain for information in the Paris papers. Either they don't know, or they are not allowed to tell. I have ascertained that on Sunday the number of visitors who passed the turnstiles was about 12,000. This was the last and the most successful of the days on which the entrance-fee was five francs. At our Exhibition of 1851, the five-shilling days lasted for three weeks, and during that period the average number of visitors each day was about 24,000. But this included the holders of season tickets, and the number of 12,000 who passed the turnstiles of the French Exhibition on Sunday last, is exclusive of this class of visitors. Moreover, in pushing this comparison, several things must be taken into account, beyond the discredit which may be due

to the French show for its unfinished state. The weather is still inclement; and, though it was brighter than usual on Sunday, still the attraction of the Champ de Mars had to contend against those of Longchamp. All Paris went forth with the Emperor on Sunday to the Bois de Boulogne to see the races; so that on the only five-franc day on which the Exhibition had a chance, it had to compete against a most formidable rival. But there is a sadder tale to tell. Monday was the first day of admission at a franc, and the numbers who passed the tourniquets were less by one thousand than those of the day before. The reason of this is that nothing can be more miserable than the weather—a day of soaking rain. Certainly no one who could help it was likely to go to the Champ de Mars on foot; and on a wet day it is not easy to find other means of conveyance thither. The carriage service is indeed at all times very deficient. The omnibuses are much too few, and they drop the passengers too far from the building. The cabs also are few enough; the railway is a farce, and the steamboats are nothing. Let me add, that if it be difficult, whether in fair weather or in foul, to reach the building, it is still more difficult to get away from it. There is a tremendous scramble for cabs. Foreigners yell and Frenchmen cry “sst” to inaccessible, imperturbable charioteers, but all to no effect. A man who is single, and has a little patience, may get on pretty well. Woe to the poor fellow who has a wife and daughter to look after. A cab comes up and he bails it. Before he has time to open the door and to push his wife in, somebody more active has opened the opposite door and is seated in the vehicle. Then there is an altercation, a policeman comes up to decide, and the mildest spoken has to yield. Every cab that comes up, unless it is specially ordered, produces a similar battle. If one does not choose to join in this fight, then the plan is to order one of the men in blue blouses who hang about the gates to fetch a cab; he flies down the Avenue Rapp into infinite space, and one scarcely expects to see him again. He returns, however, in ten minutes, and in the interval one

has time to indulge in touching reminiscences of the London cabmen. If the London cabs are uncomfortable, at least there is no lack of them, and they may be said fairly to accomplish their purpose of saving time.

Of the contents of the Exhibition it may be as well not to speak for a day or two yet, except in general terms. The picture galleries are at present the most completely arranged section of the Exhibition, and they vie with the machinery department in the crowds of visitors they attract. But the numbers are not yet affixed to the pictures, so that it would not be easy for a reader to follow the criticism which might be bestowed on them, and to find the precise picture referred to.

The public flit about the Exhibition from point to point—and have not had time to fix their attention on special subjects. Nor, on the whole, can it be said that they are much attracted by the most important objects. In the French department may be seen some of the most wonderful enamels ever produced—the enamels of M. Charles Lebec—masterpieces of art. For one who looks at them, and can appreciate their extraordinary excellence, hundreds will turn into the neighboring Court to see the last new invention in the way of a cravat pin. The toy is amusing enough. Everybody has seen how bells are rung in all the new hotels in Paris, London, and New York. Instead of pulling the bell and making it ring by an exertion of mechanical force, we press a small button in the wall; this is connected by an electric wire with a little alarm, the clapper of which keeps on jingling so long as the button is pressed. Lift the hand from the button and the alarm ceases. This principle a French jeweller has adopted to cravat pins. The knob of the pin is of various devices. It is a hare with a tabor, or a drummer with his drum, or a death's head with a loose under jaw, or a dog. Whoever chooses to wear such a pin, has connected with it by a wire, a small electrical battery in one of his

pockets. He puts his hand into his pocket, touches a button there, and off goes the pin. The hare begins to patter on the tabor, the drummer to beat on his drum, the death's head to chatter and roll its horrid eyes, or the dog to bark and snap. When the hand is lifted from the button, instantly all is quiet.

In the British Department is another toy that draws great crowds, and must be somewhat of a burden to its possessor. I wish to say nothing in disparagement of Mr. Harry Emanuel, whose show both of the most costly and of the cheapest jewelry is, indeed, worthy of mark. But, perhaps, he has discovered by this time that his swan can do him no good, but must attract attention from his real merits, which are great. People rush and crush to see this swan, as in 1862 they crushed to hear the piping bullfinch. When we approach the bird we see him floating, as it were, in water, and resting his head behind his wings. He is wound up, and he begins to raise his head with all the proper motions of the swan, he curves his neck in pride, he espies some fish in the water before him, he lowers his head to seize one, he holds it in his beak for an instant, he then swallows it, and, last of all, returns gracefully to rest. The action is very pretty and calls forth loud applause. The bird is indeed very old, though his plumage may be new. Its mechanism was supposed to have been constructed by a Mr. Weeks, who lived in the reign of George III., but it was lately discovered that it formed part of the museum of Mr. Cox, a jeweller who lived in the reign of George II., and whose collection must have been of some importance, as he obtained an Act of Parliament to enable him to dispose of it by lottery. Mr. Harry Emanuel has put the clock-work mechanism in order, and has given the bird a new and beautiful silver plumage, but this is all he has had to do with the invention of the toy, which proves so attractive to the multitude, and which seems to eclipse all else in his neighborhood.

If you wish to get rich, get married. When was ever honey made with one bee in the hive?

CORRESPONDENCE.

ENGLAND.

Preston, March 22, 1867.

President B. Young, jun.

Dear Brother,—As I have not previous to this time given any report of my labors in this land, I will now appropriate a little time in so doing. I landed in England in company with several others, in August 1865, and was appointed to labor in the Bristol Conference, under the direction of Elder J. E. S. Russell, until the Birmingham Council in January 1866, when I was appointed to preside over the Land's-End Conference, in which place I remained until the last of June, when I was appointed to preside over the Preston Conference. I have labored in much weakness in the above mentioned places, but the Lord has abundantly blessed me, and has had respect unto all my administrations, for which I thank and praise him, for it is through his blessings that I have been enabled to do the little that I have done. I have been unceasing in counselling and instructing the Saints, and in bearing a weak but faithful testimony to the truth, wherever an opportunity presented itself. The Saints have been very kind in administering to my wants and necessities, for which I am thankful, and pray the Lord to bless them. Those I have been associated with in the different Conferences, are a very kind and warm-hearted people, and the majority of them are desirous to do right, and to give heed to the instructions given them by the Elders; still there is room for improvement—they spend a great amount of money annually that would be much better in the Emigration Fund. One brother told me, that the article of snuff alone had cost him thirty pounds in the last ten years. Now, this amount would have established him and his family in the valleys of the mountains, where he might begin to convert the wilderness and solitary place into a fruitful field, and under the blessings of heaven, and fostering care of the servants of God, he would soon be able to close his eyes upon the stern and angry frowns

of poverty and want, and open them to greet the smiles of peace and plenty. This much might have been accomplished, by depriving himself of this one article, and how much sooner might it have been done by depriving himself for a little while of many larger unnecessary luxuries? I am confident if the Saints would give strict heed to the counsellings and instructions of the servants of God that come among them from time to time, they would be qualified, to a great extent, for the duties and responsibilities of life, and by so doing, they would come in possession of that knowledge which is so indispensable to each one's happiness and prosperity in the kingdom of God, and without yielding obedience to the counsels and instructions of the servants of God, they will never obtain the blessings they so much desire.

Last Sunday, the 24th ult., I had the pleasure of meeting brother G. D. Watt, from our mountain home. Indeed, I felt happy to greet and welcome brother Watt, and to have the privilege of hearing him speak, for he attended the Branch meeting at Preston in the morning. There are many to greet and welcome brother Watt in Preston.

Fearing that this communication has already grown tedious, I will conclude with love and respect to yourself and all in the office,

J. G. BROWN.

Nottingham, April 9, 1867.

President B. Young, jun.

Dear Brother,—Being again on the eve of returning to my mountain home, I desire to thank the Saints wherever I have travelled, for the uniform kindness they have shown to me, and pray that God my Father may reward them for all they have done.

While on my mission, I have endeavored to teach no doctrine but what I knew to be true, inculcate no principle contrary to virtue, and do no act of which I would need to be ashamed. How I have succeeded, I leave those to judge among whom I

have labored; and although I have not flattered man or woman to gain their favor, I can go away without fearing their reproach, for wherein I may have erred in anything, it has been in judgment and not in intention.

That this is the case I thank God my Father, for it is only through his sustaining power that I am what I am. I have rejoiced much on my mission, and enjoyed more of the Spirit of God than ever I had before.

I am truly sorry at the illness of my fellow-laborer, B. W. Kimball, for I can bear testimony of him, that I have never met with a young man whose desire was more ardent than his to do his duty.

Praying for the blessing of the God of Israel to rest on your head, I remain your brother,

WILLIAM GIBSON.

SCANDINAVIAN MISSION.

Gottenburg, Sweden, }

March 27, 1867. }

Apostle Franklin D. Richards.

Dear Brother,—As you kindly invited me to write to you, I will improve the opportunity and drop a few lines, which may be of some interest, as you have lately visited these lands. In the first place, receive my sincere thanks for the favor granted me of being in your good company through the Conferences in Sweden, which was a great blessing to me; and the good and fatherly counsels you bestowed upon me, I shall try to cultivate, and impart thereof to others as much as possible. Your visit and influence will long be remembered with gratitude among the Saints. I must acknowledge that I felt quite lonely when gazing at the train starting with you and brother Widerborg from Stockholm, for I appreciate it as a great privilege to associate with those who hold the keys in the kingdom of God, and are willing to bestow blessings upon us, and I feel in my heart to say, God bless you brother Richards, and all the leaders of Israel, henceforth and forever.

The day after your departure, I went by rail in company with brother Hesse, the President of the Conference, as far as Upsala, 42 English miles

north of Stockholm, where there is a Branch containing about 30 members: we found them happy in the spirit of the Gospel, and held two meetings, which were well attended by Saints and strangers. Upsala is the renowned place of learning in Sweden, being the foundry where they make their priests. A university there contains about 1200 collegians yearly, some of whom visited our meetings, and were very attentive. I think you will find Upsala in your book, "Ten years in Sweden."

I stayed in Stockholm Conference four weeks, and we baptized nine persons into the Church in that city. I have visited almost every family of the Saints in their homes, in company with brother Hesse, and tried to impart of the life-giving spirit, and I have felt blessed in so doing. Before I left, I called the Saints together, and gave them such instructions as were dictated by the Holy Spirit, to live their religion in their every-day life, have peace in their families, pay their tithing, shun the tempter, rely on God, and keep his Spirit. I attended sixteen meetings with the Saints in Stockholm, and left with the best of feeling, and have the best hope for the future prosperity of the work of the Lord there. On my return to this place I visited Orebro, where there is a Branch. On the Sabbath we held two meetings, which were well attended both by Saints and strangers. In the evening I had the privilege of preaching to a large congregation, amongst which were some of the nobility of the city, who were very attentive, and seem to be a good people. I am happy to say that the Spirit of God is working mightily among the people, and the spirit of freedom is pressing onward, and goes from heart to heart, and priestcraft and tyranny is on the downfall. I rejoice in the work of the Lord, and feel glad in having the privilege, in connection with my brethren, of proclaiming the principles of truth to the inhabitants of these lands, and shall feel fully rewarded if I only can return with a clear conscience, and the approbation and good feelings of those that have sent me. I have had letters from home lately, and find that my family were all well. I am glad to hear of

the prosperity, peace, and general well-being of our friends in the valleys of the mountains; it strengthens my faith, and comforts my heart, to see from day to day that God is on our side, and protects his people, while the nations are left to destroy one another, because of their wickedness, sin, and corruption, which are rapidly increasing amongst them. Happy day when sin and the power of the evil one shall be done away, and peace and happiness extend from one end of the earth to the other. I rejoice in looking for the day when the kingdom of God shall reign over the nations, and

Zion have conquered all her foes, and I feel thankful to be counted worthy of being in the ranks among my brethren, and do the best I can.

I had a letter from brother C. Widerborg lately: he feels well, and also the brethren at his office. Please give my love to brothers B. Young, jun., O. Pratt, Preston, John W. Young, and all the brethren who know me. With love and regards to yourself, praying for your welfare, I subscribe myself your humble brother in the Gospel covenant,

N. WILHELMSSEN.

SUMMARY OF NEWS.

NEW YORK, April 3.—An extra session of the Senate was called by President Johnson to consider the Russian treaty, and to confirm diplomatic and other appointments. In the proposed treaty, Russia cedes to the United States all Russian America for the sum of \$7,000,000. The treaty requires the ratification of the Senate. Both houses must concur in the appropriation of the purchase money.

The Emperor of Russia, without troubling himself about anybody's opinions on the subject, has sold to the United States a piece of territory continuous with our own, and so placed an ambitious and encroaching neighbor on our very borders. The country thus transferred overlaps British America exactly as the Duchy of Luxemburg overlaps Belgium, and the proceeding might beyond question be viewed as menacing more or less remotely the security or independence of our possessions. In fact, the instincts of the British public actually took alarm at the first intelligence of the transaction, but the agitation quickly subsided, and the news which we yesterday published of the final ratification of the bargain was received with something very like unconcern. We do not look upon British America as France and Germany look upon every scrap of debatable ground between their respective territories. We rather persuade ourselves that, some day or other, our Transatlantic possessions must, in the very nature of things, be lost to us, and we have no desire to struggle against the natural course of events. The cession of Russian America to the United States may, perhaps, accelerate or assure this result, but as the result has been long accepted as a probable and not very deplorable necessity, we look upon the proceeding without uneasiness.—*Times*.

POSTAGE TO THE UNITED STATES.—The official correspondence on this subject has been laid before Parliament. The result is that the post-office of each country is to make its own arrangements for the despatch of its mails to the other, and receive the postage, the other country making no charge for delivery; and after this year, the Cunard contract then expiring by notice given to that effect, the entire postage on a single international letter is to be 6d., if despatched from the United Kingdom, 12c. from the United States.

Jerusalem, according to some recent statistics, is still in some respects the city of the Jews. It is found that there are 7,000 Jewish inhabitants, 5,000 Mohammedans, and 3,400 Christians in the place.